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nature, of the creative and formative Deity, of the Logos that was in the Beginning.

Shall we, being more or less an incarnation of God and an actualisation of the eternal, be afraid of death? No, not when we have understood the full significance of this truth. Death dissolves our bodies; death terminates the activity of our earthly career; it does away with sufferings and all the tribulations of life. But the formal part of our being, the mould in which we have been cast, remains undestroyed.

Now, having stated my view of the situation and having pointed out some of the most flagrant mistakes of Mr. Wilkinson's conception of God, I cannot help adding a postscript in which I would urge Mr. Wilkinson to stick to his God conception so long as he is incapable of perceiving the deeper truth of a more philosophical interpretation of facts. The dogmas of religious tradition are not untrue, but expressed in parables. He who discards the parable as untrue is apt to think that it is meaningless. The babe that cannot as yet digest meat should not become dissatisfied with the milk, else it will starve. And, on the other hand, there is nothing wrong with the milk when the adult is advised to live on a more substantial diet.

P. C.

MR. LUTOSLAWSKI'S "PLATO."

Mr. Lutoslawski's reply raises a different issue from that which I intended to make in the review to which he objects. I am not concerned to deny Mr. Lutoslawski's cleverness, industry, and erudition, and I can cheerfully subscribe to many of the flattering things said by the critics whom he quotes. The true interpretation of the Platonic philosophy and the value of any given attempt at such an interpretation are perhaps matters of subjective opinion. The translation, fair paraphrase, or meaning of particular Platonic *loci* is or should be generally a matter of fact. The "fact," then, of which I spoke is that Mr. Lutoslawski positively misapprehends many Platonic passages and strains or perverts the fair meaning of very many more. In support of this contention I cited by chapter and verse a considerable number of passages. To meet my criticism Mr. Lutoslawski must show that these passages are correctly translated, or, if he prefers the expression, "interpreted" or "applied." But his answer refers to only one passage, *Timaeus* 28 A. He says that he did not intend for a translation the interpretation which he twice gives of this passage. I will not cavil on that point. The interpretation is wrong, and the passage does not tend to establish the thesis in support of which it is cited except on the wrong interpretation. Mr. Lutoslawski remembers his *Gorgias* too well to expect a Platonist to be overcome by a cloud of witnesses, especially if their testimony does not bear on the point in issue, which, I repeat, is the correctness of Mr. Lutoslawski's interpretations of specific passages. I positively affirm that his book contains many misstatements of fact and a large number of interpretations which are erroneous whether they be translations or not. I have cited several of them. It will be easy to cite more when these have been considered.

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